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[REDACTED] These 53 pages contain correspondence, dated 24 Sep 2002, within the General Military Intelligence Directorate (GMID), regarding a research study titled, "The Emergence of Al-Wahhabiyyah Movement and its Historical Roots". The file details are as follows: -Pages 2-53: Contain correspondence, dated 24 Sep 2002, within the General Military Intelligence Directorate (GMID), regarding a research study titled, "The Emergence of Al-Wahhabiyyah Movement and its Historical Roots", and submitted by the intelligence Colonel Sa'id Mahmud Najm Al- 'Amiri. The study aims at uncovering the links of this movement with the British Government and promoting Muhammad Bin 'Abd-al-Wahab (the founder) and his meetings with the rulers of Al-Sa'ud to pass on their plans to target Islam and causing division among Muslims.

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- 1 -

ISGQ-2003-00046659-HT-NVTC (full translation)

Triage page; page is in English.

- 2 -

In the name of God the most compassionate the most merciful
Top Secret

Republic of Iraq
Presidency Headquarters
General Military Intelligence Directorate
Air Defense Security System
Number/ Sect. 2/ Dept. 4/
Date: 9/24/2002

Keep your enemy in front of your eyes
Never let him behind your back
Saddam Hussein (God save & protect him)

To/ General Military Intelligence Directorate/ 8th Deputy Dir./ Sect.43
Subject/ Forwarding of a Study

Attached to our letter; please find the study prepared by the security officer of the 7th airborne aircraft brigade; the study is titled: (The Essence of Al-Wahabi Movement).

Please review.
With all appreciation.

Attachments:

(1) Study

[CL: Handwritten notes read]

To the section director

Please review; I suggest that you forward to Department 4. Thank you.

Signed on September 30, 2002 with a request to forward to Lt. Walid from Dept. 2 for review and comment

Original letter is signed by the Security Brigadier General; director of Air Defense Security System on; 9/24/2002

Copy to:

Security officer of the 7th airborne aircraft brigade; please activate the struggle against this movement and provide us with all obtained information.

Hand written note reads; please review and comment

(1-1)

- 3 -

Top Secret

[CL: Arabic Alphabets] Ta' Waw (Alif. Ba'. Jeem)

In the name of God the most compassionate the most merciful

Secret

Republic of Iraq
Presidency Headquarters
General Military Intelligence Directorate
Air Defense Security System
Number/ 8th Deputy Dir./ 43/ HQ
Date: 8/29/2002

Keep your enemy in front of your eyes
Never let him behind your back
President and Leader Saddam Hussein

2793

To/ Department Two
Subject/ Study

Attached; please find a study titled (The Birth of Al-Wahabi Movement and its Historic Roots) so you can take necessary procedures; per the Air Defense Security System's letter.

Please review.

Signed by;
Staff Brigadier General; Director of Section forty Three on August 29, 2002

Attachments:

(1) Study

[Handwritten Note] Sect. 2; to be archived in the department's archive

- 4 -

(1-1)
Secret

[CL: Arabic Alphabets] Ta' Waw (Alif. Ba'. Jeem)

2 _____
14/8

In the name of God the most compassionate the most merciful
Secret and Personal

Republic of Iraq
Presidency Headquarters
General Military Intelligence Directorate
Air Defense Security System
Number/ Sect. 2/ Dept. 4/ 1250
Date: 8/9/2001

Keep your enemy in front of your eyes
Never let him behind your back
President and Leader Saddam Hussein

Anti-aircraft

To/ General Military Intelligence Directorate/ 8th Deputy Dir./ Sect.43
Subject/ Study

1. Attached to our letter; please find the study presented by the security officer of the Anti-Aircraft Command Al-'Amiri Colonel; Sa'id Mahmud Najm [CL: misprint, the correct name should be; Colonel Sa'id Mahmud Najm Al-'Amiri]
2. The study is tilted (The Birth of Al-Wahabi Movement and its Historic Roots)
Please review.
With all appreciation.

Attachments:
Study

Signed by Staff Major General;
Director of the Air Defense Security
9/8/2001

Note to Sect. 2 System
Make use of the study.
August 14.

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(1-1)
Secret and Personal

[CL: Arabic Alphabets] Ta'. Waw (.Alif. Ba)

The Birth of Al-Wahabi Movement And it's Historic Roots

**Prepared by
Intelligence Colonel
Sa'id Mahmud Najm Al-'Amiri**

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In the name of God the most compassionate the most merciful

Picture of Saddam Hussein

Keep your enemy in front of your eyes
Never let him behind your back
Leader President; Saddam Hussein (God save & protect him)

The Birth of Al-Wahabi Movement and it's Historic Roots

Preface

1. The purpose of this study is to learn about the history of Al-Wahabi Movement and the harmful elements it contains.

Al-Wahabi movement claims that; it strives to recant all kinds of polytheism, but such allegations at the time of practice have transformed into the killing of Muslims, destructing, demolishing, and promoting the turmoil. So we can say that such behavior with its pure superficial and discriminating teachings is nothing but a deadly weapon in the hand of the occupation and the enemies of Islam who use Al-Wahabi Movement in the political arena to prevent the unity of Muslims.

We have to frankly say that; Al-Wahabi's superficial and false teachings, and grasping on to the shell is the main obstacle standing in the way of Muslims' goal to unit, and the biggest cause of the killing, dispersing, and breaking up of Muslims.

This kind of hostility towards Muslims, antagonizing them, considering them disbelievers, hitting them, insulting them, and hurting them reveals an ugly and dangerous face of Al-Wahabi features which depicts it as a destructive and chaotic group raising the slogan of destruction, savageness and harshness.

2. Al-Wahabi today is subconsciously working in all its power on promoting occupation in all its power in order to achieve its despicable desires. The Wahabis have worn the Muslim robe inside out therefore; they couldn't apprehend any of the Muslim goals, because how is it possible for someone who seeks the help of infidels to speak of unity? They sign treaties of peace and friendship with the criminals, surrender and bow in front of the masters of rotten politics.
3. Therefore; I wanted in my study to focus on the history of this movement from the stand point of its relation with the British government and how Britain had employed all its spies in Muslim countries in order to establish and spread this movement to destroy Muslim religion and create heterodoxies in Islam.

I also wanted to touch on the creator of this movement; Muhammad Bin 'Abd-al-Wahab, his meetings with Muhammad Bin Su'ud and their agreement to support each other, and in conclusion show opinions of historians and writers who discussed this movement, and the history of the Su'ud Family which many have agreed that it is one of the destructive religious movements that is conceived, extreme and aiming to destroy Islam through Jews and British.

The Purpose:

4. To find the connection between this movement and the British government and how they found the so called; Muhammad Bin 'Abd-al-Wahab, and his meetings with the leaders of Sa'ud Family to facilitate their suspicious plans which aim at striking at Islam and create division among Muslims

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First Topic:

Britain and its animosity towards Islam

- ❖ Britain and fabrication of beliefs to serve dispersion
- ❖ Britain's goals to weaken the Muslim religion
- ❖ The British plans to dominate the Muslim countries
- ❖ How Britain deployed its spies and created differences among Muslims.

Britain and making up of beliefs to serve dispersion

5. Colonialism continues to look for ways to force its power, and still uses its old slogan (divide and rule), and one of the most important methods of achieve that is to create a decadent environment of disbelieving and immoral society therefore; colonialism tops the list of important and major factors which create the environment of disbelief and immorality in a Muslim society, and in creating a sense of distrust among Muslim groups and false accusations. We will not be exaggerating if we say that the most successful methods used by colonialism to weaken the strength of Muslims and demolish Islam; are the methods of dividing, discriminating and fabricating believes and creating profits.

In order to reveal the reasons which made the colonialism go this rout and the goals desired from it, and the methods used to achieve such goals; we have to mention few things before we go into our main topic.

Britain's objectives from the weakening of the Muslim religion:

6. Colonialism countries face so many obstacles among each other when attempting to dominate powerless countries, for the purpose of plundering the material and immaterial wealth of these countries. It was never as simple as to occupy a country and have its people welcome them with open arms. At minimum, at the very beginning they are faced with many problems and obstacles. There were so many factors that made people oppose the colonialism such as; nationalism, language, culture, and religion. Some of these factors had temporary effects on the fight against colonialism, and lost their effectiveness gradually until they lost their impact eventually. The only factor remained as a well fortified barrier against the goals of colonialism is; the influence of religion on people, with Islam in the forefront. Since the day when the representative of colonialism

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stood in the British House of Commons holding the Koran in his hand saying: (Europe has to know that; as long as this book is the guide to all Muslims, we will not be able to establish the foundations for our colonialism policy in these countries) and up to this day, Islam is considered the largest barrier facing colonialism, and the biggest threat to its interests because; Islam has distinguished characteristics each alone stands as a mountain in the way of achieving the goals colonialism the thing that all other religions lack.

The teachings of colonialism [I think that this is a misprint and the correct sentence should be the teachings of Islam] and its political worship rituals, have always been a danger to colonialism and its objectives because; Islam refuses all forms of colonialism and exploitation in any shape or form

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, condemn, motivate Muslims to fight injustice and tyrants, calls for struggle to bring social fairness in all areas on the face of earth, and to free the weak from slavery and occupation. And it goes without saying that this struggle is not only to free Muslims alone, but it is for saving all weak nations in the world and free them.

7. Therefore; Islam finds itself obligated to extend a helping hand to all liberation movements as much as possible “O ye who believe! Take not my enemies and yours as friends (or protectors) – offering them your love”¹, “These are the ones who wait and watch about you”², “Let not the Believers take for protectors Unbelievers, rather than Believers”³ then it puts forth the motto of adhering to God for he is the ultimate master “And hold fast all together, by the Rope which Allah stretched out for you, and be not divided among yourselves”⁴ “A Believer is a brother of another Believer, they are like one body if one part is in pain the rest of the body parts suffer the same way”. “Muhammad is the messenger of Allah; and those who are with him are strong against unbelievers, but compassionate amongst each other.”⁵. Muslims are responsible one to another and get angry at infidels and don’t get into compromises with them, “Truly Allah loves those who fight in his cause in battle array, as if they were a solid cemented structure”⁶. This meaning has always been the source of inspiration and strength for all Muslims in their struggle against tyrants and arrogant throughout history. Such content of Islam has created in the heart of Islam, all this movement, enthusiasm, creativity, change, and steadiness in fighting injustice. If we were to study all uprisings which took place in the recent century; we would have more clearly found the role of Islamic teaching in stirring those people against injustice, arrogance and oppression. Friend and enemy admit, for example, admit to the dynamics prompted by Islam in the liberation revolution of the Algerian people which threw the French occupation outside the

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country. About this wrote two well known writers; (Collectte) and (Francis Johnson);⁷ (No doubt that Islam had a great influence on the Algerians, demand for freedom, and the Algerians have become aware since day one of the French occupation's objective to destroy Islam, and based on this they come to realize that Islam is their way to liberation, and they all have to

Foot Notes:

- 1 Al-Mumtahinah: 1 [CL: verse 1 from the Koran Chapter Al-Mumtahinah]
- 2 Al-Nisa': 141 [CL: verse 141 from the Koran Chapter Al-Nisa']
- 3 Al 'Umran: 28 [CL: verse 28 from Koran Chapter Al-'Umran]
- 4 Al 'Umran: 103 [CL: verse 103 from Koran Chapter Al-'Umran]
- 5 Al-Fath: 29 [CL: verse 29 from Koran Chapter Al-Fath]
- 6 Al-Saff: 4 [CL: verse 4 from Koran Chapter Al-Saff]
- 7 "2 schools" cited from Propagation and Colonialism in Arabic Countries by Dr. Mustafa Khalid; page 64.

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hold on to Islam in order to be liberated).

And when colonialism found it hard to penetrate Islam, it started to look for a successful way to fight it and started to use all its power and capabilities to remove this obstacle, and tried all kinds of methods to achieve its objective. Such methods are the following:

A. Direct confrontation

First, by direct military confrontation such as the Crusaders war, and military occupation of Islamic countries as in the case of Libya, Iraq, Afghanistan, Algeria and others.

Second, by attacking Islamic teachings by means of; twisting and reversing their principles, accusing Islam, and slandering its sanctuaries.

B. Indirect confrontation

First, promote immoralities and corruption among Muslims to weaken their adherence to religion.

Second, promote feelings of nationalist and patriotism to divide individuals as well as groups into different parties in Islamic countries.

Third, create division and dissimilarities by spreading accusations, mistrust, and suspension among Muslims.

The British Plans to Dominate Islamic Countries

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8. In 1973, the autobiography of the British spy Humfer in regards to his work in Iraq and Istanbul was translated, and it included the British plans to dominate the Muslim countries. Great Britain has been, since long time ago, thinking about keeping its influence on its many colonies in India, China, the Middle East and others. It is true that it wasn't actually controlling big parts of these countries because; it was in the hands of its own people, but its policy was a successful and effective policy, and it used to think twice.¹

- a. Once to continue controlling what has been practically controlled.
 - b. And once to add to its properties what hasn't been practically controlled.
- And based on this, the British government had allocated special committees in every part of these countries particularly to study the task:

Foot notes:

¹ Humfer's Autobiography

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First: India

Through the "Eastern Company of India", whose apparent role was strictly commercial, yet deep inside was to strengthen the means to control India and the roads leading to these huge lands extending to the end of the continent.

The British government was so sure of India where the nationalities are different; religions are scattered, dissimilar languages, and conflicting interests.

And this way the government was sure of China where; the Buddhism and the Confucianism, which is the most prominent in that country, both were not a threat for they are dead religions focusing on the spiritual side and have no connection with the living side therefore; it was far fetched to see a feeling of patriotism among people of these two areas. And that is why the British government had no concern when it came to these two countries, and it worked out long term plans to create division, ignorance, poverty, and sometimes keep these countries in sickness. They were applying an old Buddhist proverb (Let the patient crave his medicine even if it tastes severely bitter).

Second: The Muslim Caliphs State:

What concerned the British government was the Muslim countries and they used to call them; the Sick Man. Many treaties were signed and all were for the advantage of the British government, and the outlook of the British Colonies' Ministry is that the Man will breathe his last in less than a century.

Third: The Governments in the Persian States

The British government had secretly signed many treaties with the Persian government and they set out spies and agents in it and resulted in bribery and corrupted administration and the engagement of its kings in corruption and clotted the body of this country

Reasons for Britain's fear of the Islamic countries

9. In spite of planting spies and agents in the Islamic countries, and despite the spreading of bribery and corrupted administration the British government was unconfident of the results due to the following reasons:
 - a. The strength of Islam in the souls of its followers against all schemes the thing that make Muslim Men different than men of other religions. Due to the fact that the Islamic features and characteristics are planted in the Muslim Man and the make him stand steadfast

b. Islam as a religion

Whereas Islam is a religion of life and control, it is hard to tell the masters that you are slaves. The arrogance of supremacy pushes the human being to superiority no matter how weak or low he is. Therefore, the British government was unable to forge the history of Islam.

c. The awakening of the Islamic awareness

The British government feared that Muslims in their hearts will become aware; the thing that if happens; will result in the failure of all its plans aiming to control. It is true that the Islamic country had reached a great deal of weakness but the existence of a centralized government which the people support and its aspiration is supremacy, money and arms makes the people unsafe.

d. Apprehensiveness of Muslim scholars

The government was extremely apprehensive of Muslim scholars, because Al-Azhar scholars, Iraq scholars and Persia scholars were the toughest barrier in facing the ambitions of the British government; they were extremely ignorant about the modern life principles. They made heaven, which the Koran had promised them of their number one priority so they would not compromise their principles and the

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people followed them and the sultan feared them.

How Britain deployed its spies and created its different parties among Muslims

10. The British government held many conferences to remove all reasons for fear and to establish sufficient solutions for all these uneasy problems, but they have not reached a good solution yet and all the reports that they received from their agents and spies were disappointing as well as the results of all these conferences were not good. One time they held a conference in the Ministry that was attended by representatives from each of Britain, France, and Russia. It was discussed at the highest level and the attendees were diplomats and religious men. In this conference they mentioned ways to rip Muslims apart and strip them of their belief, but the results were not at the required level and(it is hard to pull the roots of a tree that had grown to the east and to the west of the Land, but man has to overcome difficulties at any cost)¹ In 1710 A.D. the British Colonies Ministry sent its spies to each of Egypt, Iraq, Tehran, Al-Hijaz, and Estonia to gather information that will help tear apart Muslims and dominate Muslim countries. The ministry had already provided them with sufficient money, sufficient information, possible maps, names of governors, scholars, tribes and family chiefs.

Footnotes

¹ Taken with liberty from the autobiography of Humfer

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These spies started to learn the Turkish language and the language of the Arabs (The language of Koran) and the Persian language. Some of them pretended to be Muslims and attended the Muslim mosques and met with men of religion to learn all the Islamic rules, and they learned the holy Koran, the practice of ablution and prayer; they were taught by Muslim scholars. After they stayed for a period of two years spying in the Islamic countries they received orders from the Ministry to go back to London. There were ten spies assigned with the espionage duty, but only six of them returned and as for the other four, one of them became a Muslim and stayed in Egypt, one went to Russia where he was originally from, the third died in the outskirts of the city of Balad near by Baghdad because of a disease spread all over the country, as for the fourth, his whereabouts are unknown. The ministry had followed him until he got to Sanaa in Yemen and his reports were sent regularly to the ministry for a period of a year but was interrupted after that and the ministry has no information about him. The ministry considered the loss of four out of ten a catastrophe because they precisely accounted for each one of them.

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11. The ministry had met with the six spies and listened to their reports, evaluated them, and advised them. After six months, the British Colonies' Ministry sent the trained spy Mr. Humfer to the city of Baghdad in Iraq in order to create disorder between the Sunnis and Shiites and find the weak point of Muslims so he can penetrate his body to defuse the unity of Islam. Also, his mission in this trip was to identify the conflicts among Muslims and create an atmosphere of disagreement, expiation, and mistrust among them as well as make up different faiths and form fake colonial religions to enable the colonizer to reach its objectives in creating division and spread disperse among Muslims instead of eliminating Islam and Muslims religious beliefs. the orders given by the British colonizer to its spies in the Islamic countries were in the following fashion (spread fake and made up faiths and beliefs in Islamic regions within fully considered, matured and organized plans where they preach after they evaluate upon suitable, intellectual background among the different classes of people. There should be no rush...and should spread these beliefs and preach them, they should not be limited to only popular areas, rather they should be spread among the four groups of Sunnis in order to create extreme differences and disputes among these groups hence each group would claim that they represent the true Islam and the others are renegades and infidels and must be killed)¹.

Footnotes:

¹ Humfer's autobiography.

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and according to these orders, the spies started carefully to study and to get familiar with the social and political sites in the Islamic societies and their extreme trends; they also started to create the necessary groups to achieve the objectives of their colonial masters. It is obvious that the colonizers didn't do this first hand; yet to achieve their goals, they were looking for individuals who do not relish strength in faith and fear of God and possess different trends. The colonizer used to excessively offer these individuals financial and moral aids and urge them to establish the various groups. As an example to these, here we point to two groups that fit the subject we are discussing....

a. Al-Shaykhiyyah Group:

An extremist Shiite group which is active in Iraq, and was later called by the name of (Al-Shaykhiyyah), founded by a person called Sheikh Ahmad Al-Ihsani and his student Mr. Kazim Al-Rashti. This group started to praise the virtuous

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imams to the level of God and presented many overstated notions at this level, and to pave the way for the other extremist group (Al-Wahabi) so they can direct accusations and expiation at each other.

b. Al-Wahabi Group:

Next to Al-Shaykhiyyah, the colonizer created another extreme Sunni group called (Al-Wahabiyyah). The British found in Muhammad 'Abd-al-Wahab many attributes such as the love of glory, immorality, and extreme views so; they came to realize that he is the right person to establish the group they wanted. Thus they started following him step by step until they found the right opportunity; hence they pointed out to him, the birth of the new faith. Afterwards, they ordered him to concur with another well known agent of the seasoned British colonizer that is; Su'ud Bin 'Abd-al-'Aziz, and they provided them with the required means to attract followers. Within a given period of fulfilling the duty assigned to them, they killed Al-Hajjaj and everyone who wouldn't accept their new faith whether he is Shiite or Sunni, was destined to death and plundering, and everyone who thought of visiting the holy tomb of profit Muhammad (God's blessing and peace be upon him) and the holy sites was treated as if he was (infidel) (polytheist).

12. Al-Wahabi principles are based on the expiation of Islamic faiths and promoting division among Muslims and eliminating the traces of the spiritual Islamic message. Al-Hijaz is the homeland of this group, and recently the activities of this group have increased; everyday they issue a book or an article attacking the Islamic sanctuaries. The Su'ud family spends lots of money in compliance with their masters' orders to prevent the unity of Muslims, create division among them, expiate them, and to stray each other from the right path. Both groups; Al-Wahabi and Al-Shaykhiyyah are established on wrong views therefore they brought about disorder, blood shedding, and killing

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of Muslims. Hence, Muhammad Bin 'Abd-al-Wahab established his mission based on visions of (Ibn Timiah) and his intentions. The later was a fan of (Ibn Tawmart) who claimed to be Al-Mihdi [CL: translates the Guide] in North Africa, and his ideas dominated parts of Spain, Algeria, Tunisia, and Morocco for two centuries; he was nicknamed Mihdi Al-Muwahadin [CL: The guide of those who are united] Then he worked together with Muhammad Su'ud and both their swords and the swords of their followers trickled with blood, and wherever they went, blood was flowing, and they called the Muslims infidels; they killed everyone who didn't support them and obeyed them. The Wahabis ordeal was big and truly strange to the extent that the Muslim world up to date couldn't cover up its damages.

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Second Topic:

Al-Wahabi Movement's Missionary

- ❖ Najd in History.
- ❖ Al-Wahabi movement and it's founder Muhammad 'Abd-al-Wahab
- ❖ Muhammad bin 'Abd-al-Wahab's trips before the missionary
- ❖ His encounter with Muhammad Bin Su'ud in Al-Dar'iyyah

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Najd in History

13. Najd means the elevated land; it is the name designated for the middle part of the Arabic Peninsula which is the largest part of the middle of the island. When the Ottoman State emerged on the political scene in the Arabic Peninsula in 1517, it became satisfied with the nominal authority of this area, and the tribalism was in full swing in Najd; every tribe had its own state, and every group had its own sheikhdom which; takes pride in its authority and praises its name.

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Every governor had his own possessions and had no ties to his neighbor, and the Ottoman policy has been mobilized for that purpose. In the twelfth century of Hegira, disorder had dominated Najd, division prevailed, the gap had widened, and emirates had multiplied; the family of Mu'ammar in Al-'Ayniyyah, the family of Su'ud in Al-Dar'iyyah, and the Family of Dawwas in Riyadh; Al-Ahsa' was the emirate of Bani Khalid, Najdan the family of Hazal, Ha'il the family of 'Ali, Al-Qasyim and the Northern borders of Najd the family of Hajaylan, and in Southern Iraq the emirate was for the family of Shabib.

All of the families and the sheikhdoms were in a state of instability and confusion with disturbance spread throughout. These groups had no identified political order or a civilization that is worth mentioning, plus the ruling system was in a tribal form¹.

Furthermore; there were very little documentation for the history of the area by its own people; 'Uthman Bin Bishir Al-Najdi stated that: (The origin of Najd and its ancient and modern scholars was not to the extent where they paid attention to the history of their land, who built it, what happened in it, who came to it, and who left it; except for very little that was written by few of their scholars) in addition he said: (Then I wanted to gather a collection of facts about the family of Su'ud, their news and their stories, but was unable to find someone who would tell me true information)²

As for the religious situation of Najd; during the era of Tasam and Jiryis, they use to worship Al-Tiyl which are houses shaped like cubes looking like cells made of clay rise from 200 to 300 yards in height. Paganism was founded afterwards; the tribes of Taghib and Bakr Bin wa'il had an idol called (Dha Al-Ka'bayan) and Magianism grew out of it and was joined by Bani Tamim in the sixth century A.D. Then Christianity got about and became widespread among the tribes of Taghib and Bakr bin Wa'il; also the religion of Al-Sabi'ah which worships the stars and was adopted by the tribes of Dayran of Bani Tamim, while the people of Najd took up Islam, but after the death of prophet Muhammad (God's blessing and peace be upon him) some tribes have recanted and were engaged in a war that ended

Footnotes:

¹ Husayn Khalaf Al-Shaykh Khaz'al, The biography of Sheikh Muhammad Bin 'Abd-al-Wahab, Dar Al-Kitab Press, Beirut 1968 A.D.

² The Scholar 'Uthman Bin Bishr Al-Najdi, The Glory in the History of Najd; part one, Al-Riyad Library, Riyadh, page 4.

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After the Ottoman nation engaged in wars in Eastern Europe and the defeat that followed; the Arabic nation became under clear confusion and a state of forfeiture; consequently the control over Najd and Hijaz which is owned by the Hashemite became nominal.

Al-Wahabi Movement and its Founder Muhammad 'Abd-al-Wahab

14. The Wahabi Movement is ascribed to Muhammad Bin 'Abd-al-Wahab Bin Sulayman who traces back to Wahib Al-Tamimi. Sheikh Khaz'al traces back the ancestry of Muhammad Bin 'Abd-al-Wahab Bin Sulayman Bin 'Ali Bin Ahmad Bin Rashid Bin Yazid Bin Muhammad Bin Yazid to the family of Musharraf who belongs to Bani Tamim tribe which goes back in its descent to 'Adnan'. Whereas Mustafa Tawran states that; Muhammad Bin 'Abd-al-Wahab is a descent of a family from the Jews of Al-Dunamah in Turkey. Al-Dunmah refers to the Jews who declared their embracement of Islam in an effort to insult Islam and to escape the pursuit by the Ottoman sultans. Subsequently; Tawran confirms that Sulayman; the grandfather of the sheikh, is (Shulman); he is Jew from the merchants of the city of Burstah in Turkey, he had left it and settled in Damascus, grew his beard, and wore the Muslim turban, but was thrown out for being voodoo. Then he fled to Egypt and he faced by strong objection so; he left to Hijaz and settled in Al-'Ayniyyah where he got married and had child whom he called 'Abd-al-Wahab and claimed to be from the descent of Rabi'iyyah, and that he was born in Morocco. This has also been supported by sheikh Rif'at Salim Kabar in his book, the Jews of Al-Dunmah and the Origin of the Saudi Wahabis³.

Muhammad Bin 'Abd-al-Wahab was born in Al-'Ayniyyah in Najd in 1703 from a father who wiped out the faith of Imam Hanbal; he taught jurisprudence and Hadith at Al-'Ayniyyah mosque. Muhammad was taught in Al-Madinah by sheikh 'Abdallah Bin Ibrahim Bin Sina', and became a student at sixteen years old under Sheikh Hassan Al-Tamimi in Al-Mu'tasim. He was a fan of Ibn Timyah and received his education at the hand of Sheikh Hasan Al-Islambuli; Judge of Al-Basra, and Sheikh Zayn-al-Din Al-Mughrabi and Sulayman Al-Kurdi, 'Abd-al-Karim Al-Kurdi, and Sheikh 'Ali Al-Daghistani.

'Abd-al-Wahab got married about twenty times, the first time

Footnotes:

¹ Sheikh Khaz'al, Biography of Sheikh Muhammad, Previous reference – page 42

² Sheikh Khaz'al, previous reference – page 49, also scholar Al-Najdi, the Histori of Najd, previous reference – page 89

³ Turan, Dr. Mustafa, the Jews of Al-Dunamah, Translation of Kamal Al-Khawjah, Cairo 1989 – page 14.

in Al-'Ayniyyah and also in Baghdad, she died immediately and he took a spouse the daughter of prince 'Abdallah Bin Mu'ammar and she gave birth to six boys and six girls.

He died after he suffered from a disease that took his life shortly afterwards on June 2, 1792 and was buried in Al-Dar'iyyah graveyard that was designated to Su'ud family and his grave is known there till this day¹.

At the very beginning, Muhammad Bin 'Abd-al-Wahab learned from many of the scholars of Mecca and Al-Madinah; his father 'Abda-al-Wahab was a good scholar and used to insult him and warn people about him. His brother Sulayman bin 'Abd-al-Wahab wrote a book to answer him; in his early days, he was fond of reading about those who claim prophecy like; Musaylamah, Sajah, Al-Aswad Al-'Ansi, and Talihat Al-Asadi and such. He has four children; 'Abdallah, Hasan, Husayn, and 'Ali.

The supporter of Muhammad bin 'Abd-al-Wahab and the one who spread his faith was Muhammad bin Su'ud, after that his sons; 'Abd-al-'Aziz and Su'ud and then Su'ud bin 'Abd-al-'Aziz who humiliated Iraq and prevented Muslims from going to Hajj; thus Hajj was interrupted in his time for years.

15. The origin of the Wahabi movement is that the Arabs, especially those masters of the demons said that; a poor herdsman by the name of Sulayman had a dream that a flame emerged from him, spread throughout the land, and started to burn everyone that had an encounter with it. He told of his dream to someone who interpreted it as; a son of his will establish a strong land. So his dream came true in the ideology of Muhammad bin 'Abd-al-Wahab. Thus when Muhammad grew up, he became respected [CL: The study has a typo that reads Muhtarifan instead of Muhtaraman] by the people of his town because of that dream which he didn't know of. In the beginning, he secretly revealed his faith and a group of people followed him; then he traveled to Great Syria, but no one there followed him so; he returned to the Land of the Arabs after he left it for three years, he came to Najd and revealed this faith or (the Movement). Su'ud followed him and they both had strength in each other; Su'ud strengthened his emirate through religion by following Muhammad bin 'Abd-al-Wahab in his faith, yet bin 'Abd-al-Wahab promoted his missionary by means of sword. With Su'ud following him and becoming victorious through him, Su'ud became the ruling prince and bin 'Abd-al-Wahab the religious leader and their children thereafter took over the rank of their predecessors.

After Su'ud became the ruler of his tribe, he conquered two tribes from Yemen and a large number of Arab tribes became subjected to this faith and so did all the Arabs of Najd; they picked the city of Al-Dar'iyyah to be the capital of their country which is situated in the south east of Al-Basra.

Fifteen years later, the Su'ud emirate expanded; he had aspiration to grow, and used to take one ten of the livestock, money, honor, even souls. He takes one ten from people by lottery so; he collected enormous amounts of money and his army exceeded hundred

Footnotes:

¹ Sheikh Khaz'al, previous reference – page 333, The History of Najd, previous reference – page 88

and twenty thousand fighters. Muhammad bin 'Abd-al-Wahab started to emerge in the year of 1143 of Hegira and became famous after he turned fifty where he revealed the false faith in Najd and its dependant territories; starting off with the support of Muhammad bin Su'ud, prince of Al-Dar'iyyah he prompted its people to follow him so they did. Many Arabs obeyed him, until he became strong and the desert feared him. He used to tell them: I am calling upon you to unite and leave polytheism.

Bin 'Abd-al-Wahab, according to the "History of Najd" book by Mahmud Shukri Al-Alusi; grew up in the town of Al-'Ayniyyah, the land of Najd, he read religion to his father in accordance with the school of Ahmad bin Hanbal, and ever since he was a little child; he spoke words which Muslims didn't know and furthermore he was denying them what they have agreed to do. Yet no one helped him in that respect so; he traveled from Al-'Ayniyyah to Mecca, then to Al-Medina where he learned from sheikh 'Abdallah bin Ibrahim bin Sayf, and he emphasized Al-Tankir [CL: That is to deny something be it the profit or practices in Islam etc...] over appealing to the profit Muhammad (God's blessing and peace be upon him) by his tomb. Later on he moved to Najd then to Basra; when he arrived in Basra, he stayed there for a period of time where he learned from Sheikh Muhammad Al-Majmu'i, and lied to its people about many things so they threw him out. He fled there, and after many moves he arrived in a town called Huraymulah in Najd, the town where his father came from; he stayed with him and read to him and showed disapproval of Muslim beliefs in Najd; his father reprimanded him but Bin 'Abd-al-Wahab wouldn't stop until they got into a big dispute. Furthermore, he engaged into many arguments with the Muslims of Huraymulah that lasted for two years until his father passed away in 1153 of Hegira and he became bold enough to bring out his beliefs and disapprove of what Muslim have concurred. The scum of people have joined him until the people of the town became fed up with his articles and were determined to kill him so; he moved from Huraymulah to Al-'Ayniyyah which was governed by 'Uthman bin Ahmad bin Mu'ammar. Bin 'Abd-al-Wahab allured him of becoming the king of Najd so; 'Uthman helped him and he told the people of his disapproval of Muslims and was followed by few of the people of Al-'Ayniyyah. He demolished the dome of Zayd bin Al-Khattab by Al-Jubaylah which made him important and his news reached Sulayman bin Muhammad bin 'Aziz Al-Hamidi owner of Al-Ihsa', as well as Alqatif and its dependant territories so; Sulayman sent a letter to 'Uthman ordering him to kill bin 'Abd-al-Wahab and warning him of violating his order. 'Uthman didn't care and violated the order so, Sulayman ordered him to leave his kingdom, bin 'Abd-al-Wahab told him then: if you support me you will rule Najd, but Sulayman didn't listen to him therefore; he left to Al-Dar'iyyah in 1160 of Hegira (which is the land of Musaylimah the Liar) and its ruler at the time was; Muhammad bin Su'ud, from the tribe of 'Anayzah. He begged him and allured him of ruling the land of Najd so he followed him and supported him in killing Muslims. Thus he wrote to the people of Najd, their Rulers, and their judges requesting their allegiance. Few of them submitted to him and few didn't pay him attention so; he ordered the people of Al-Dar'iyyah to fight, so they complied and fought with him the people of Najd and Alhsa' many times, until some of them submitted to him willingly or unwillingly, and the emirate of Najd became the property of the family of Su'ud helplessly and by force. Sheikh Muhammad bin 'Abd-al-Wahab was known among his relatives by his shrewdness and brightness and portrayed as active, polite and extremely hard working. He used to give his followers everything he had; he was taught

by great teachers, wise men, and scholars and he became the herald of this nation. He conformed to Al-Hanafiyyah method, mimicking Imam Aba Hanifah in the fundamentals, but following his personal views when it comes to ramifications. Afterwards he went on giving legal opinions independently based on his own discretion, and he called people upon this. Such these dispositions are considered all Muslim denominations, Jews, Christians, and all types of people are infidels, polytheists, and same as idol worshipers; his proof of that is that the glorification and reverence of Muslims for profit Muhammad's tomb (God's blessing and peace be upon him), his holy garden, and the tombs of the virtuous, is nothing but worshiping idols. That is the same for the case of Christians and Jews who set up statues of Musa and Christ (Peace and prayer be upon him) in their churches and temples. However; devotion to God is to kneel to the very incumbent of existence and worship him, might and majesty belongs to him, and have no partners with him.

A crowd of his own tribe and the public followed him in that, and he became to have circles that have voice and can come to results. Yet he is still threatening to demolish the dome of God's messenger Muhammad (God's blessing and peace be upon him) and all holy tombs. He is putting before his eyes that once he takes over the power, he will make them even with ground and abolish any trace to them. Although this movement or faith emerged and spread during the era of Muhammad bin 'Abd-al-Wahab in the eighteenth century; yet the very first seed was since the days of Ahmad bin Tamimah in the seventeenth century and his student, bin Maytham Al-Jawziyyah.

Muhammad Bin 'Abd-Al-Wahab's Trips Before The Missionary

16. Muhammad bin 'Abd-al-Wahab's trip to Mecca was for acquiring education and Hajj, then he went to Al-Medina Al-Munawwarah where he learned religion from narrator; Al-Sayyd Hayat Al-Sundi and the scholar Al-Majdi 'Abdallah bin Ibrahim Al Sayif in 1723 A.D. Then he returned to his home town afterwards and started to deny openly the acts of obsession with the profit, the guardians, and the holy men, and considered that polytheism. He was opposed with sarcasm for saying that which made him leave Al-'Ayniyyah in 1724 A.D. passing thru Al-Ihsa and stayed with sheikh 'Abdallah bin Muhammad Al-Shafi'i Al-Ihsa'i, then he entered Iraq and went to Basra and stayed at the school of sheikh Muhammad bin Al-Majmu'i located in the famous district of Al-Mujamma'a in Basra. Because of his missionary, the people of Al-Basra started to harass him so he left it walking on foot, and almost died of heat and tiresome. He arrived at Al-Zubayr and returned to his family in Huraymulah after his family moved to it as a result of their dispute with its prince.

Then Muhammad bin 'Abd-al-Wahab left to Baghdad and stayed in Al-Wazir mosque (Al-Malik bin Husayn). He worked in teaching theology to Sheikh 'Abd-al-Karim Al-Kurdi Al-Shafi'i and Sheikh Sabghatallah Al-Haydari. He was elected Imam to one of the mosques in Baghdad, and there he met sheikh 'Abd-al-Rahman Al-Suwaydi;

one of Baghdad's senior scholars. He married a rich woman there, after she died, he inherited lots money from her and stayed in Baghdad three years.

After his wife's death, Muhammad bin 'Abd-al-Wahab left to Kurdistan and stayed for one year there; he moved from there to Iran and lived in Al-'Abbasi School in Asfahan and was educated by Mirza Khan Al-Asfahani. He stayed for a year then moved to Tehran accompanied by his student from Baghdad; 'Ali Al-Ghazar.

Afterwards he moved to Turkey teaching people the faith of Hanbal although their faith was Hanafi. He left there and returned to Syria where he stayed six months in Aleppo studying Arabic language; then he moved to Damascus where the school of Hanbali teachings is and the home of Timiyyah and Al-Jawziyyah. There he condemned acts of Sufis, Darawish, and Naqshbandies, and their glorifying to the tomb of their sheikh; Muhi-al-Din bin'Arabi.

Muhammad bin 'Abd-al-Wahab left Damascus heading to Jerusalem which he then left to Cairo and lived in Al-Azhar and was the student of Sheikh Muhammad Zain-al-Din, he stayed there for two years, and returned to his family in 1738 A.D. This trip enabled him to learn about the common people, and what they do; it also gave him abundant knowledge of the Muslim schools of faith until he announced his calling and was opposed by his father. He remained isolated for two years until the death of his father late 1739 A.D. He was appointed a judge after his father, but because of his calling, the people of the town attempted to assassin him so; he escaped to Al-'Ayniyyah and was received by its prince; he married Al-Jawharh bint 'Abdallah bin Al-Mu'ammar from the prince and started his calling from there. He worked in teaching the tribes and together with the prince, they demolished the dome of the tomb of Zain bin Al-Kattab, removed the embellishments, and threw stones at a prostitute. In addition to that, he wrote the book (Al-Tawhid) which made the prince of Al-Hisa order the prince of Al-'Ayniyyah to throw him out so; he left to Al-Dar'iyyah in the year 1745 A.D.¹

His Encounter with Muhammad Bin Su'ud in Al-Dar'iyyah

17. After leaving Al-'Ayniyyah, Muhammad bin 'Abd-al-Wahab headed to Al-Dar'iyyah. He arrived there in the year 1745 A.D. There he met Muhammad bin Su'ud who was nicknamed Al-Sheikh, but he was given the title Prince and the name sheikh was restricted to men of religion. The first meeting between the prince and the sheikh was in the home of Sheikh Ahmad bin Suwaylim Al-'Arrifi, they both agreed to support each other and to give the religious power to Muhammad bin 'Abd-al-Wahab while the family of Su'ud will be in charge of the secular power (government). They agreed and shook hands saying (Blood for blood and destruction for destruction)²

For the close relation between the Family of Su'ud and Al-Wahabi Movement, we will have a brief introduction to Muhammad bin Su'ud.

Footnotes:

¹ Cited with liberty from the book of Sheikh Khaz'al and Sheikh Al-Najdi, reference previously mentioned.

² Sheikh Khaz'al, reference previously mentioned, page 159 – 160, also Al-'Allamah Al-Najdi is a previous reference, page 49.

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Muhammad bin Su'ud was born in Al-Dar'iyyah in 1687 A.D. He is Muhammad bin Su'ud bin Miqrin bin Markhan bin Ibrahim bin Musa bin Rabi'ah bin Mani'. His ancestors trace back to the tribe of 'Anzah, one of the Arabic tribes. Books which support the family of Su'ud, agree that¹; he took the sheikdom of Al-Dar'iyyah for forty years, he spent half of them, before the arrival of the Sheik, and married one of the sheikh's daughters and had four boys; Su'ud and Faysal were killed in his life time, whereas 'Abd-al-'Aziz and 'Abdallah ere left. He died while he was in Al-Dar'iyyah and was buried there in the year 1765 A.D.

As for the books that do not support his calling; they mention something different. Yusif Hatatah states that (Bin Su'ud is not related to one of the famous Arabic homes, neither pre Islamic times, nor during Islamic times)². Yet 'Abd-al-Wahab Al-Shammari says (Muhammad Bin Su'ud is of a Jewish descent also, and traces back to the Jewish Mardakhai bin Ibrahim bin Mushi; who was a merchant in Al-Basra, he was approached by a group from the tribe of 'Anza, and Al-Masalikh subdivision to buy from him; he claimed to be one of them and was extremely generous with them and traveled with them to Najd and his name became Markhan bin Ibrahim bin Musa, men gathered around him because of his money and wealth)³

Yet Nasir Al-Su'ud; he says in his book (The History of the Su'ud Family) that the Saudi ambassador in Cairo, 'Abdallah bin Ibrahim Al-Mufaddal, had paid Muhammad Al-Tamimi thirty five thousand Jinee in the year 1943 A.D. to place a fake tree for the family of Su'ud and the family of 'Abd-al-Wahab and merge them together in one tree claiming that they are from the origin of profit Muhammad (God's blessing and peace be upon him). The Saudis have rewarded him by appointing him a manager for all Saudi libraries ⁴. Then Al-Shammari goes back to mention that the ancestors of the family of Su'ud is Jewish because; the name Muhammad bin Su'ud bin Muqrin bin Makun bin Mardakhai bin Ibrahim bin Mushi, is not Arabic and Arabs do not use names such as (Mardakhai), (Mushi or Makwan) which were changed later to (Markhan, Musa, and Muqrin).

Footnotes:

¹ Same previous reference, page 50.

² Yusif Kamil Hatatah, a book by the name; Al-Mas'alah Al-Hijaziyyah [CL: translates; Al-Hijaz Affair]

³ Al-Shammari, Al-Wahabi Movement, previously mentioned reference, page 21.

⁴ Al-Sa'id Nasir, The History of the Su'ud Family, Part 1, page 17.

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Third Topic:

Invasions and the Wahabi connections; and the views of writers and historians

- ❖ The Wahabi invasions in Najd.
- ❖ The Wahabis and Al-Hijaz.
- ❖ Al-Wahabi movement and Iraq.
- ❖ The Wahabi – British relations.
- ❖ Different views of the Wahabi Movement
- ❖ Conclusion

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The Wahabi Invasions in Najd

18. Sheikh Khaz'al states in his book (Bin Su'ud and Bin 'Abd-al-Wahab were in full agreement in all of their behaviors as if they were one personality with two functions in life. Thus the prince never took an important decision or started a project without the approval of the Sheikh)!

After two years of his stay in Al-Dar'iyyah, Bin 'Abd-al-Wahab ordered its people to fight other tribes and call upon them to his ideology. His first invasion was on Al-'Arab [CL: The Bedouins]; they killed them and took their money. In 1746 and 1755 the people of Huraymulah lead by their judge Sheikh Sulayman, brother of Muhammad bin 'Abd-al-Wahab, threw out the prince of the Su'ud family, consequently; 'Abd-al-'Aziz bin Su'ud along with 800 fighters marched towards Huraymulah, killed its people and took possession of it. In 1757 A.D. 'Abd-al-'Aziz prepared an army in which he seized (Manfluhah) and wrecked its dam (Al-Rasha) and the fighting went on between them until 'Abd-al-'Aziz killed its chiefs, conquered it in 1761, and demolished its homes and domes. In 1747 the emirate of the Su'ud family directed an army which conquered Shadiq, seized its livestock, and killed many of its people. In 1756 Ashiqar was seized and conquered after few invasions. In 1761, they invaded Al-Sadir in Northern Najd. The Su'ud Family forces killed people, burnt houses, seized livestock and money during their invasions.

In Muhammad bin Su'ud's era, his army engaged in wars and invaded the areas of Riyadh, Najdan, and Ihsha' in which; Su'ud and Faysal the sons of the Prince were killed upon the attack by Daham bin Daras, owner of Riyadh in 1747 and Riyadh was subjugated to the rule of the Su'ud family following many battles in 1764. In 1765 Prince Muhammad bin Su'ud died leaving 'Abd-al-'Aziz behind; who seized Al-Zulfa in 1780 A.D. and Al-Mujamma'a, that was famous for its hostility towards the Wahabi Movement, in 1779 A.D. And with that, the whole region was conquered; with the leadership of Su'ud bin Muhammad. In the year 1774 A.D. Al-Dulm was seized and its owner Zayd bin Zamil and its people were killed. In 1782 A.D. Al-'Aqim was seized, and 1785 A.D. 'Antarah was seized, and over there Prince Su'ud bin 'Abd-al-'Aziz was acknowledged as crown prince, and Muhammad bin 'Abd-al-Wahab secluded himself from politics, stayed put at home, and referred matters to Prince 'Abd-al-'Aziz bin Su'ud.

In 1790 A.D., Al-Ihsa' was completely conquered and the Su'ud family reigned over Najd; and stirred its direction to Hijaz where Mecca, Medina, Jeddah, Al-Ta'if, and Yanbu' are; and the reign there was for the Nobles

¹ Sheikh Khaz'al, previously mentioned reference, page 265.

of Mecca, The Hashemite who had absolute power under nominal rule of the Ottoman State¹.

The Wahabis and Al-Hijaz

19. Al-Hijaz is the dividing mountains between the high Najd and the low coast line of the Red Sea; its most popular cities are Mecca, Medina, Al-Ta'if, and Yanbu'. It was successively ruled by the Nobles of Mecca, but when Muhammad bin 'Abd-al-Wahab declared his missionary in Najd; the people of Al-Hijaz started to follow the course of that missionary. After the Sheikh [CL: That is Muhammad bin 'Abd-al-Wahab] stopped in Al-Dar'iyyah and began to fight his opponents and destroy domes, and the practices that are related to this missionary; the nobles of Mecca joined his opposition and declared their war against the missionary, and decided to do away with it. The first one to confront the Wahabi Movement was the Noble Mas'ud bin Sa'id who submitted reports to the Sublime Port [CL: Ottoman authority] explaining the threat of the missionary to the Islamic Caliphate in Turkey; he gained the blessing from the Sublime Port in which the people of Najd were prohibited from making the pilgrimage and entering Mecca. After his death, his brother (Musa'id) took over the matters of Mecca and kept his brother's position until he died leaving behind, 'Abdallah bin Sa'id; who ruled for few days, and his brother (Ahmad) took over. His nephews; the family of Musa'id, arouse against him and forced him out. The emirate was turned over to Surur bin Musa'id who permitted the Wahabis to fulfill the religious obligation of pilgrimage after they pay levy just like foreigners. When the power was turned over to Noble Ghalib; he deployed ten thousand fighters from Arabs, Turks, Egyptians, and Moroccans; with the leadership of his brother 'Abd-al-'Aziz and the nobles of Mecca he attacked Najd however; they were faced with strong resistance and noble Ghalib was forced to enter into peace agreement.

After long battles, the Su'ud family with the leadership of 'Uthman Al-Mudaiqi were able to conquer Al-Ta'if, and Prince Ghalib was forced to leave it in 1803 A.D., two hundred men of its people were killed, its wealth and weapons were seized, and 'Uthman was appointed its prince².

The Su'ud family then was able to rein Mecca after it was turned over by noble 'Abd-al-Mu'in in exchange for him continuing to be its prince. In the year 1804 A.D., Medina surrendered after the forces of the Su'ud family have laid a strong and strict siege, imposed tax upon its people, seized the treasures located in the grave of profit Muhammad (God's blessing and peace be upon him), and tried to wreck the dome of the profit's grave but they were faced with strong resistance so they left it³.

Footnotes:

¹ Cited and summarized with liberty from the book of The Biography of Sheikh Muhammad bin 'Abd al-Wahab, and the books of The History of Najd and The History of the Su'ud Family.

² Sheikh Khaz'al, previously mentioned reference, page 375.

³ Al-Sammari, The Wahabi Movement, previously mentioned reference, page 75.

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Thus were the Wahabis able to control Al-Hijaz and make its people believe in the missionary Furthermore; they were able to impose the ambitious 'Abd-al-'Aziz bin 'Abd-al-'Aziz so he became wealthy and began to communicate with the kings and princes of the Arabic and Islamic countries, explain the objectives of the missionary and its substance¹ and call upon them to accept it.

The Ottoman State was skeptical about the movement and saw a dangerous threat to setting forth its power on the Arabic countries and the establishing of the emirates which will succeed it. Therefore; it authorized Muhammad 'Ali, the governor of Egypt, to stifle it, and appointed him governor of Al-Hijaz in addition to Egypt. Muhammad 'Ali sent a military expedition yet it came to nothing so; he sent another expedition lead by his son; Ibrahim Pasha who gained victory over the Su'ud family and inflicted enormous losses upon them, seized Al-Hijaz, destroyed Al-Dar'iyyah which is the center of the Wahabi leadership, and arrested 'Abdallah bin Su'ud and sent him to Astana where he was executed.

After that; Turki bin 'Abdallah bin Muhammad bin Su'ud came into sight in the year 1888. He was able to bring back the authority over Najd. He started actively uniting his state and spreading his missionary; he was able to stretch out his rule to reach Al-Ihsa', assumed Al-Riyadh his capital, and began communicating with countries in the East and the West to call upon them to accept his missionary. He described himself as guardian of all Muslims and was called Imam. His son Faysal succeeded him, he was more eager which scared the Ottomans. Thus; they sent an expedition during Muhammad 'Ali's time and was destined to make triumph over Faysal who managed to escape and recaptured his power over Najd, and edges of Al-Hijaz and 'Asir in 1260 of Hegira; He forced the princes of Masqat, Bahrain, and the coasts of the Arab Gulf to pay annual levy . After his death, his son 'Abd-al-Rahman succeeded him in 1288 of Hegira, where the fighting among the Su'ud family over the reign had started which helped the coming out of the prince of Shamar; Muhammad bin 'Abd-al-Rashid. He came to be of widespread authority covered Najd, Al-Ihsa' up to the Arab Gulf east, and the mountains of Hawran, Wadi Al-Dawasir, and Wadi Al-Rumman West. He made Ha'il the center of his state; and was caught in many big conflicts with the Su'ud family, conquered Al-Riyadh, defeated the Wahabis, and forced 'Abd-al-Rahman to escape and go to the Kuwaiti sheikhs.

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In the year 1900 A.D. 'Abd-al-'Aziz bin 'Abd-al-Rahman, managed to attack Al-Rashid family and reclaimed Al-Riyadh, the conflict between them lasted for twenty years, where the Ottoman government supported the Rashid family which made the Su'ud family get in touch with the British and sign a treaty with them in 1914 A.D. thus England acknowledged the emirate of the Su'ud family over Najd, Al-Ihsa', Al-Qatif, and Al-Jabal; and promised to help them against any attacks provided that, they do not deal with anyone else but them also; they shall not interfere in the affairs of Kuwait and the Gulf States which; were under the protection of Britain. Also Britain dedicated a financial aid that amounts to forty thousand golden sterling pounds

Footnotes:

¹ Darwazah, Muhammad 'Izzah, The Birth of the Modern Arabic Movement. The Modern Library – Beirut 1949 A.D., page 70.

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and through this alliance; the Sa'ud family was able to remove the emirate of Al-Rashid family and subjugate them to the authority of the family of Sa'ud Al-Wahabi¹.

After that, a conflict erupted between the Nobles of Mecca and the Su'ud family and the reason was that Sharif Husayn bin 'Ali; noble of Mecca, had signed with Britain his famous agreement in which he teamed up with the British and declared a revolution against the Ottoman State and became king in the year 1916 and considered Najd included in his area of reign. 'Abd-al-'Aziz refused that, and the conflict between them began with 'Abdul-'Aziz coming out victorious when he attacked Al-Ta'if and seized it in 1924 A.D. then he proceeded to Mecca then Rabi' and Medina and seized them.

Thereupon; Sharif Husayn pulled back to Jeddah where he transferred the monarchy to his son 'Ali who receded for his inability so; it was ascended by 'Abd-al-'Aziz and Al-'Asir in 1930 where he negotiated with the British and signed an agreement with them in which they acknowledged his reign over Najd and Hijaz. In the year 1932 A.D. and his kingdom was called; (The Kingdom of Saudi Arabia).

The Wahabi Movement and Iraq

20. The power in Southern Iraq was in the hand of the Shabib family and the princes of Al-Muttafaq at that time and Thawini bin 'Abdaloh Al-Mutawlli was ruling Al-Muttafaq, and carried out many expeditions over Al-Qasim gaining many victories. He also launched an attack on Al-Dar'iyyah, but before he got to it, the prince of Su'ud took them by surprise and marched an army to meet Thawini and his tribes, a fight erupted among them ended with the defeat of Thawini's army and his forces, leaving plunder and money and heading towards Safwan where he was chased by the army of Su'ud whom he had defeated and returned victorious to Al-Dar'iyyah. In 1789 A.D. Thawini returned with another expedition on Al-Qasim, and with the direction and the support of the Ottoman State in 179 A.D. Similar to that, the Su'ud family prepared three armies; entrusted the first one to Muhammad bin Mu'ayqil which camped in the village of Al-Ma' Al-Ma'ruf in Al-Ta'iff, the other one was under

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the command of Imishari bin Su'ud which camped in Al-Ihsa', and the third one lead by prince Su'ud, planned to be a cover for the other two armies. Met after the arrival of Thawini in Al-Ihsa', and Hasan bin Imsahri assumed the general command, and was able to intercept Thawini's forces who was killed in his tent, in the hands of a slave who was authorized by prince Su'ud in the year 1797; the thing which prompted the army's anger, destroyed it, and helped the Su'ud family to defeat them, kill them, and chase them until they arrived at The Kuwaiti Sheikdom.

In retaliation for the attack of Al-Muttafaq tribes; the Su'ud family, the Wababis, set out an expedition on Iraq led by Su'ud. He penetrated the Iraqi border until he went deeply into Suq Al-Shuyukh, killed its people, and violated its sanctuaries which made its escape

¹ Darwazah, previously mentioned reference, page 71

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and they died drowning in the Euphrates river in the year 1798 A.D. He left it afterwards to go to Samawah, attacked the tribes of Shammar, tribes of Al-Zafir, the family of Ba'iyj and Zaqrat, killed the chief of Shammar (Matlaq), and seized the money and the prizes ¹.

In the year 1801 A.D. Prince Su'ud attacked Iraq's Southern border and proceeded into the Middle Euphrates, (Shattatah Tribes) in 'Ayn Al-Tamr in Karbala' and camped out there; he entered the city climbing up its walls in March 23, 1802. There was no army in it so; its people rushed to resist them, but they were not able to face such barbaric attacks, many of them were killed and the Su'ud forces took hold of their money goods, and looted everything inside the dome of Imam Al-Husayn's (peace be upon him) tomb from valuable statues and precious gems. Furthermore; they took the monument located on the bed of the Imam, sabotaged the bed and ruined it².

The forces of the Wahabi family of Su'ud carried out killing, looting, and destroying all Shiite sights in Karbala³.

Darwazah stated that the forces of the Su'ud family attacked all shrines glorified by the Shiite in Iraq; such as the tombs of 'Ali and Husayn (peace be upon them) and others. They destroyed them, and looted their relics, alleging that these shrines; are violations with all their embellishments, the celebrations that take place on their grounds, sacrifices that are offered to them and the prayers and appeals which are cited for them. Furthermore; these forces have murdered all Shiite who opposed them⁴.

In the beginning of the seventeenth century, the Wahabis attacked convoys of pilgrims from the tribes of (Al-Khaza'il) of the people of Iraq near Najd. The threat of the Wahabis increased and they raided the town of ('Annah) in the year 1800 A.D., they killed its people, and looted their wealth. Also; they raided the village of (Kabisah) but its people resisted them with all their power⁵.

In the year 1810 A.D. a Gang of Wahabis led by 'Abdallah bin Mas'ud reached a place near by Baghdad and proceeded robbing people and killing them. As a result of all these atrocities and others, a man from Northern Iraq by the name of 'Uthman Al-Kurdi, traveled to Al-Dar'iyyah and stayed there claiming that he is seeking

¹ Sheikh Khaz'al, previously mentioned reference, page 386

² Al-Wa'ili, 'Uthman bin Sanad Al-Wa'ili Al-Basari, Study of the Su'ud family, Dar Al-Hikmah press/ Baghdad, 1991 A.D.

³ Al-Khafni 'Abd-al-Mun'im, Encyclopedia of Difference, Groups, schools, and Islamic Movements, second edition, Madbuli N. book store, Egypt 1999 A.D., page 681

⁴ Darwazah, The Birth of The Modern Arabic Movement, previously mentioned reference, page 71.

⁵ Al-Shammari, The Wahabi Movement, previously mentioned reference, page 70.

education and religion killed prince 'Abd-al-Amir bin Su'ud in Al-Ta'if mosque, which is known in Al-Dar'iyyah; in October 3, 1803 A.D. As a revenge for his family, Su'ud was inaugurated their prince¹.

Himli comments by saying: "The new ideology found very little popularity in Iraq; the alleged Wahabi armies were received just like deserters and thieves because; the tribes of Iraq, Sunni and Shiite, were not able to change their faith with one paved by fire and invasion of livestock)².

He adds about the invasion of Karbala' (The rough Wahabis have worked up their way to the holy shrines and started to destroy them.... and on top of these acts, they killed about fifty people near the shrine and 500 others outside the shrine in Al-Sahn... They mercilessly killed everyone they encountered and robbed every house)³.

The British-Wahabi Relation

21. Humfer mentioned in his biography his relation with Muhammad bin 'Abd-al-Wahab when he met him in Al-Basra, and how he befriended him and their relationship became very strong to the extent that Humfer was able to stir 'Abd-al-Wahab in the way that serves the British intelligence without him knowing. In Isfahan, 'Abd-al-Wahab was approached to fulfill a British plan provided that Britain will protect him, provide him with money and arms, and to give him a small emirate in the outskirts of Najd under the following conditions:

- a. Expiation of Muslims and justify killing them and robbing their money.

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- b. Demolish the Kaaba and the tombs of the pioneer Muslims, consider them idols, and disrespect the Profit and the Caliphates.

Humfer listed the complete details which led him to this result since its beginning in 1710 A.D. when Britain delegated him to collect information for bracing the ways to break Muslims and control their land in Turkey, Iraq, Egypt, Iran, and Al-Hijaz. He called himself Muhammad and learned Persian, Turkish, and Arabic languages in London; until he reached Turkey and stayed in a mosque for the purpose of learning. He mastered the Turkish and Arabic languages and learned Islamic science for two years; then he moved to Basra and worked as a carpenter claiming to be from Azerbaijan. People believed him because of his looks and his Turkish language. He met Bin

¹ Same previous reference, page 72

² Loncaric, Mr Steven Homily, Four Centuries of Iraq's Modern History, Translated by Ja'far Al-Khayyat, third edition, Baghdad 1963 A.D., page 211

³ Same previous reference, page 265.

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'Abd-al-Wahab there, the ambitious young man irritable and resentful of the Turkish rule. Humfer says that: (The ambitious young man Muhammad, used to think of himself as wise as the Koran and Sunna, and stipulated the views of the scholars, not just the scholars of his own time and the four Islamic schools of thought yet; the views of Abi Bakr and 'Umar [CL: Muslim Caliphates] too, as he understood the Koran in a way different from them, and he used to say: "I am leaving you with the Koran and the Sunna and didn't say, I am leaving you with Koran, Sunna, Al-Sahaba [CL: the companions of the profit] and the schools of thought"

Humfer found his long sought goal in Muhammad who used to look down upon the Caliphates and Imams such as Abi Hanifah, and said: (I am more discerning than Abi Hanifah). This Spy mentions that 'Abd-al-Wahab started to explain Koran in light of the views they present to him, not according to the understanding of the profit's companions and the sheikhdoms, and this is where he became under control, poison his thoughts, cause him to fall into mistakes, and commit sins. He started permitting himself what God had prohibited him from doing. Afterwards; 'Abd-al-Wahab was approached to work for the interest of Britain, and he agreed; and they gave him their big plan to destroy Islam. Following that; 'Abd-al-Wahab went to see his family along with Humfer whom he claimed to be a slave that he bought from the market; he stayed with him for two years during which the plan to emerge the missionary was concluded. Humfer had gathered the men around him, gave them arms and money, and years after according to Humfer, the British ministry was able to bring Muhammad bin

Su'ud to 'Abd-al-Wahab's side and together they assumed Al-Dar'iyyah, the capital of the new religion¹.

22. The relationship between the Wahabis and Britain didn't end after Humfer (or Muhammad), as he called himself, completed his mission. Thus Britain worked on emerging the so called Muhammad bin 'Abd-al-Wahab, and arranged for his meeting with Muhammad bin Su'ud to destroy the Arabic Islamic State, and for the sake of the British interests; the British/ Wahabi relations lasted from the eighteenth century till this date. In the early twentieth century, the British began developing these relationships in a form of treaties, and to fulfill their plans; the Indian government appointed a Jewish British officer by the name (David Shakespeare) and sent him to Riyadh, upon the breakout of the First World War, to represent the British interests. This British officer led one of the Wahabi invasions in 1915 A.D. with 'Abd-al-'Aziz bin Su'ud to seize Ha'il along with five thousand individuals who started out from Kuwait to kill the family of Rashid who was against Britain; the family of Shammar was able to defeat them and kill (Shakespeare)². Thus the leadership was tended to (Johan Philippi) to coordinate between the Wahabis and Britain, and due to the fact, he changed his name to (Muhammad Philippi) and changed later to Hajj ('Abdallah Philippi), he grew his beard, gave a monthly salary equal to 500 sterling pounds to 'Abd-al-'Aziz and to his father 'Abd-al-Rahman

Footnotes:

¹ Summarized with liberty from Humfer's autobiography, page 31-49.

² J.D. Discove, Kuwait and its Neighbors, translated by Jasim Al-Mubarak, first edition, part one, Kuwait, 1964 A.D., page 146.

and 25 sterling pounds to each of his brothers. Also; he brought 30,000 rifles with their ammunition and formed a religious army that abide by the image of the sheikhs completely, and was called (the Brotherhood Army) their distinctive mark is a (turban) over the head and their motto is (The smell of Paradise is approaching, who wants to be first?)¹.

Philippi led the first meeting between Bracey Cucas, the British envoy to the Arab Gulf, and 'Abd-al-'Aziz bin Su'ud in Al-Qasir Camp in 1915; by virtue of which he granted 'Abd-al-'Aziz the medal of the British Sultanate for his service to Britain, Bracey Cucas, in that meeting, called on the problem of the Palestinians and the Jews and asked for 'Abd-al-'Aziz's help by giving the Palestinian land to the Jews as a collateral for the endurance of his power, hence he said: (I think this is a guarantee for your endurance as it is in the interest of Britain that the Jews have a homeland and existence, and Britain's interests are, by all means, in your interest) 'Abd-al-'Aziz replied: (Yes; if my acknowledgement means so much to you, I acknowledge thousand times granting a homeland to the Jews in Palestine or other than Palestine)²

Various views in the Wahabi Movement

23. Historians and writers who have discussed the Wahabi movement and the History of the Su'ud family have differed in their views, some of them consider it a corrective movement, some have ranked

it among the destructive religious movements that are heresiarch extreme, some considered it a foreign movement that has slipped in to destroy Islam by means of the Jews, Britain, the western, and America, others considered it a religious movement at the beginning, but has been made for the purpose of the Su'ud family that is eager to control the Arabic Peninsula in Najd and AL-Hijaz. I deemed it appropriate to list most of the views I have read:

In that respect, Darwazah stated that: (This movement ia ascribed to a scholar from Najd bt the name of Sheikh Muhammad bin 'Abd-al-Wahab, originally from a town by the name of 'Ayniyyah in Najd. He was educated by Al-Hanbali school of Islamic thought. He was in Iraq and other Arabic countries and witnessed what the Arab Muslims were up to from heresies, religiously and morally forbidden acts, and bad habits which contradict Islam. He began to disapprove that and condemn that, and to call upon them to return to Islam and its attributes in the book of God and his Profit)¹.

Another view states that (During the days of Sultan Salim, injustice grew on the hands of every wicked giant, and so did the mighty power of 'Abd-al-'Aziz bin Sa'ud; he made roads scary, by filling them with bombs, and soldiers calling for the heresy of Muhammad

¹ Nasar Al-Sah'id, the history Sa'ud, previously mentioned reference, part 1 page 58-59

² Same previous reference, page 156-159

³ Darwazah, the Birth of the Modern Religious Movcment, previous reference page 70

Bin 'Abd-al-Wahab flaring up fires every where there is population and structure and calling everyone who believed in one God and spent his day and night praying; infidel. He permitted shedding blood of Muslims and called them by the names which are attributed to infidels)¹

As for Father Karmaly he says of the Wahabi calling that (they are Sunnis from Ahmad bin Hanbal's school of thought, or Al- Wahabi because the Wahabis are Hanbalis[CL: ascribed Ahmad bin Hanbal]. Yet the reformists who are enemies from Najd called them that because they want to ascribe to a new faith and accuse them of being infidels, yet that is not the case, the Hanbalis are Wahabis and the Wahabis are Hanbalis in their faith although the name is new but the religion of the people of Al-Khumaysiyah (a City in Najd) is the religion of the forefathers CL: That is the religion of Profit Muhammad and his Companions] and the religion of the Islamic Sheikh Bin Taymiya the religion of its student sheikh Muhammad bin 'Abd-al-Wahab)².

Whereas 'Abd- al-Wahab Al-Shammari mentions in his introducing of Al-Wahabi Movement (The Wahabi is the movement of Al-Tunisi in Tunis and a friend of Hasan Khan in Mubal and Amir'Ali in Kalkalta)³

Al-Shammari goes back to say: (The Jewish origins had reflected on the attitude of the Wahabites and the Su'ud family who have used Terrorism, Killing, Slaughtering, and destruction against the Arab Muslims. Through their alliance with the British, the foreigners, and some of Jewish Masonic leaders)⁴ And Khahni justifies this as follows (when the followers of Abd-al-Wahab set out destroying domes and removing what was on the grave of the prophet (God's blessing and peace be upon him) from ornaments and Jewels; He and his friends were accused of infidelity and atheism. As a matter of fact; There was no need for this annoyance because the base of the Wahabi actions is connected to Sunna-itself because it was the recommendations of the prophet (God-, blessing and peace be upon him)⁵ And so does Darwazah to drop charges of the Wahabis when he says (The Ottoman state & Muhammad 'Ali, have collaborated on spreading a propaganda against the Wahabi missionary and depict it as a distorted faith, or movement, from the book of God and the Sunna of his prophet, So in order to make their Muslim soldiers fight them because of their faith and prompt all the skins to approve that just like what Al-Zaydiyyah did with their war on the Zaydi Imams. Although there is no deviation from the book of God and the Sunna of his prophet especially in The Wahabi movement there is a calling to return to the book of God and the Sunna of his prophet)⁶

Footnotes:

1 Al-Wa'ili, Study of the Su'ud family, previously mentioned reference, page 177.

2 Father Karmily (Al-Khamisiyyah), Lughat Al-Arab magazine [CL: The language of the Arabs] 1911 A.D. Page 18

3 Al-Khafni, The Encyclopedia Al-Farq, previous mentioned reform page 68.

4 Al-Shammari, Roots on the Wahabi movement & previously mentioned reference, page 30

5 Al-Khafni, the encyclopedia Al-Farq previous mentioned reforms

6 Darwazah, The Birth of the Arabic Movement previously reference page 72-73

However, the professor attorney Mr. Faryid mentions in his book (The Wahabis are people who followed the method of Muhammad bin 'Abd-al-Wahab; a man who was born in Al-Dar'iyyah, Arab land form of Najd and Al-Hijaz Ever since he was little he displayed signs of noble descent and, determination, he was also known for his noble deeds among all who resort to him. After he studied Al-Hanfi school of thought in his home land, he traveled to Isfahan, Seeking its scholars and learned from them until his religious information became vast especially in the area of interpreting the Koran. He Returned to his homeland in 1171 Hegira and adopted the faith of Aba Hanifah and used religion as means to achieve the intentions of his prejudice faith or political goals, and used the method of force, adventure and war as means of expanding and attacking. Thus, the Wahabis considered all Muslims infidels and their land is the land of atheism, and should be conquered as long as they don't believe in the Wahabi missionary that denied all Islamic schools of thought).¹

Yet Muhammad Jawad Maghniyyah describes the Wahabi movement saying; (Since the Wahabi movement had emerged in the Arabic Peninsula during the eighteenth century, they have practiced

hostility, killing women, children, and elderly of Arab Muslims in the Arabic Peninsula and what surrounded him from the land of Iraq and of Great Syria. It is not strange that the final goal of Wahabis is to destroy Islam, and create division between Sunnis and Shiite)²
Darwazah then returns to remind that (No matter how the Wahabi movement originally possessed corrective religious feature, yet the inclusion of Su'ud family in it, the mixing with politics, and the end conclusion which was led by this Great Kingdom; all of that can be considered from the features of the Arabic Renaissance and the modern Arabic movement)³

Dr. Al- Khafni describes them in his encyclopedia by saying (Al- Wahabi movement is an elapsed movement driven by Muhammad bin 'Abd-al-Wahab 1115-1206 of Hegira spread out by many. It was said that is a corrective religious notion which transformed the therioical thoughts of Bin Timiyyah into application. It was also said of Muhammad bin Abd-al-wahab that, he is the chief of the modern corrective religious movement in the Arab Peninsula and he followed the righteous method of the ancestors calling for pure unity and condemning heresies and destroying what had gotten stuck to Islam from delusions. His missionary which he declared in 1143 of Hegira was the first flare for the Arabic renaissance in the whole world and the reform in India, Egypt, Iraq, Great Syria and Morocco and others. Who were affected so; Al-Alusi emerged in Iraq, Al- Afghani in Afghanistan, Muhammad'Abduh in Egypt, Jamal-al-Din Al-Tunisi in Tunisia Sadiq Hasan Khan in Mubal, and Amir Ali in Kalkata then his company made him

1 Al-Shammari, the Wahabi Movement, previously reference, page 7

2 Maghliyyah, Muhammad Jawad, This is the Wahabi, Al-Jabal press, Beirut 1964 A.D., page 6-7

3 Darwazah, The History of the Arabic Movement, previously reference, page 75

become diligent and independent, thus he established an independent faith which was acknowledged by his followers who attended to him, and many people accepted the faith)¹.

But Dr. Maymunah Khalifah stated that (Its is imperative that we judge the Wahabi movement by the standards of its era in order to admit that; it brought on good deed to the region of Najd and rescued it from the state of ciaos and division that prevailed)²

Then she goes back to say (The Wahabi movement is distinguished by a violent and strong feature; at the time in which it maintained its religious appearance, it became an extreme national political movement in essence aiming for unity and the establishment of an Arabic empire and threw out the Persian and Turkish foreign influence from the region. For that reason, the Wahabis got in conflict with most of their neighbors; everyone who was not a Wahabi was accused of atheism and deviation from what is right)³.

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Lonkirk describes the Wahabi movement by saying: (Since then, the Najdi Empire of Bin Su'ud was known by the Wahabi faith. Thus the believers of this narrow minded, anti-existence, and deserters faith have expanded their tiny state by fighting Muslims whose faith became spoiled in their dealing with their neighbors; each invasion had its religious Fatwah. Their hatred to prosperous deserters surrounding Najd from every direction made them, not just, use extreme violence yet; they committed acts that made many people believe that their intention is to attack Islam itself. As a matter of fact; their toughest citizens or their most savage tribes and fighters knew very little of the Koran and Suuna)4.

Footnotes

¹ Al-Khafni, Al-Farq encyclopedia, previously mentioned reference, page 681.

² Al-Sabah, The Kuwait Relations, previously mentioned reference, page 96.

³ Same reference, page 97

⁴ Lonkirk, Four Centuries, previously mentioned reference, page 111 and page 210.

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The Conclusion

24. The many trips of 'Abd-al-Wahab, his interaction with Muslim Scholars all over the world, and what he had learned and seen have affected his ideological structure. First; he studied Al-Hanbali school of thought, then Al-Hanafi school of thought in Iraq and Turkey, and the Shi'ite faith in Iran; all of these studies had equipped him with more information about religion and interpretation which made him conceded so; he picked up a new school of thought in which he denied Muslims, many of their traditions and worship principles, and accused them of atheism, the thing that made Muslims hate him more. His father, who was mentioned in the books they wrote, was among the first to oppose he

prevented him from going too far with his missionary. Soon after his father parted with life, he declared his missionary again until his brother Sulayman; judge of Huraymulah, confronted him and accused him of being atheist and heresy, and that is proved in the publications of Sheikh Khaz'al who is close to the Wahabis, and in all issuances of the Islamic world that consider the Wahabi movement destructive.

After 'Abd-al-Wahab met with Muhammad bin Su'ud and combined their efforts, this religious movement became political with dimensions and goals set for power and religion, in which the movement have tried to control the Arabic Peninsula and its outer skirts and subjugate it to the power of the Saudi Wahabis, by using hostile practices such as killing, captivity, robbing wealth and properties from their opponents in addition to destroying cities, burning them down, demolishing the domes of its holy men, and stealing their treasures as to what happened to the dome of Zayd bin Al-Khattab's grave in Al-'Ayniyah, and what they did to the shrines of 'Ali and Al-Husayn (peace be upon him) in the cities of Najaf, Karbala', and others.

The common interests between the Wahabis and the British have agreed in aggression and expansion. They have agreed by means of secret and open treaties, the first have imposed expansion in the Arabic Peninsula and eliminate their opponent from Arabic tribes, and the second goal was to control the countries of the Arab Gulf, rob their wealth and subjugate them to the power of the Su'ud family. In addition to that; they passed the Jewish-British scheme to find a home land for the Jews in Palestine. The Wahabis were able to pass few heresies by mixing them with the Islamic teachings in order to enable weakness of the mind and belief in their calling. However; these myths had surfaces and were cleared up by the efforts of Muslims who have worked hard to expose the hidden evil intentions which the Wahabis were aiming at.

Finally, I ask God almighty and all powerful that I was successful in this modest work of mine, and God is the guardian of success.

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In the name of God the most compassionate the most merciful

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A Study Titled:
The Truth about the Wahabi Movement

Intelligence Colonel
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Introduction

The purpose of this study is to reveal the truth about the traitor Wahabi Movement through its behavior and acts, and the history of the birth of its founder; Muhammad bin 'Abd-al-Wahab, his connection and relations with foreign powers along with the Su'ud family where both have used the Wahabi Movement as means to achieve their political objectives and their savage treatment with Arab Muslims who refused to accept their Wahabi belief; which disapproves of all Islamic schools of thought whether they are Sunni or Shiite. The Wahabi's attitude towards the Arab Muslims was nothing but faces of betray, killing of women, children, and elderly, as well as robbing properties and disgrace.

Definition of Al-Wahabi Movement

It is a political and religious movement that is suspected in ideology and practice. It was found by the colonial departments so it can work through it with the traitor Saudi regime in order to fulfill its goals in the Arab Nation and the Muslim world in general by striking at the most important element of their life and that is the Islamic religion. Furthermore; to create doubt in their most cherished shrines and a ciaos in their thinking. They used the rout of power, adventure, and wars for the sake of expansion and aggression. The Wahabis had considered all Muslims infidels and their lands are lands of atheism and must be controlled as long as they don't believe in their Wahabi missionary which denied all Islamic faiths.

Brief Historic Glance at the Wahabi Movement and its Founder

The Wahabi Movement had emerged in the Arabic Peninsula through the eighteenth century, and the philosophy of Al-Wahabi and the term Wahabi is relative to the founder of this movement "Muhammad bin 'Abd-al-Wahab" who grew up in the city of Al-'Ayniyah in Najd and called for fanaticism and excessiveness in Islam so; he was thrown out by the people of Najd and he went to Iraq. He settled in the city of Al-Basra, and set out again to call to his conservative views which contradict the principles of Islam. The people of Al-Basra got upset with him and threw him out because he was telling people of traditions of the profit that were not entrusted in the Books of Sunna. He was also interpreting Koran in ways which were not intended by the God of the skies. He escaped from Al-Basra on foot and almost died of extreme heat, thirst, and hunger. He returned to Najd and settled in the city of "Huraymulah" then he was thrown out of it and returned

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to "Al-'Ayniyyah" and was behaving as if he was a new profit, talking in the name of the creator his almighty; just like what the deserters did after the death of the seal of the profits and missionaries Muhammad, God's blessings and peace be upon him, just like Musaylima the liar.

Muhammad bin 'Abd-al-Wahab took advantage of his new location in Al-'Ayniyyah and started evoking trouble and disorder resulting from his order to destroy the dome of the grave of 'Umar bin 'Abd-al-Khattab, may God be pleased with him, and all holy shrines, as well as not paying almsgiving and other conduct which contradict religious obligations. This made Muslims of the Arab Peninsula become outraged therefore; the prince of Al-Hisa' and Al-Qatif, ordered 'Uthman bin Mu'ammar to get rid of Muhammad bin 'Abd-al-Wahab so, he was thrown out of Al-'Ayniyyah. Bin 'Abd-al-Wahab chose to go to Al-Dar'iyyah. He arrived there in 1160 of Hegira to meet an individual who isn't much different in his wrongful behavior, this individual was Muhammad bin Su'ud bin Muhammad who is a relative of the current Su'ud family.

In the beginning of the eighteenth century, the Su'ud family's influence settled in the city of Al-Dar'iyyah which prompted Muhammad bi Su'ud to search for a way to achieve his ambitions in expanding his power outside Al-Dar'iyyah and controlling the Land (Najd) by invasion and adventure. He agreed with Muhammad bin 'Abd-al-Wahab to use the Wahabi principles in politically by considering all Arab Muslims in Arab Peninsula (Infidels who have deviated from Islam and deserted it because they are non Wahabis) Therefore they should be killed and attack their homeland, seize their properties, kill them, and violate their women.

The Organizational Structure of the Wahabi Movement

The Wahabi Movement's organizational structure is a pyramid frame as follow:

- a. Comrade. It is the first step that a person newly gained to the faith goes through.
- b. Herald
- c. Mujahid
- d. Chief
- e. Trustee
- f. Member of the Consultative Council

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g. Group Leader

As for the organizational units and their subsidiary cells; they are:

- a. The Circle. Designated for a group of comrades and led by Mujahid.
- b. Family. A circle of chiefs led by a trustee.
- c. Troop. A Circle of trustees lead be a member of the consultative council
- d. Annual Conference: nominated to it a chief and above in rank.

Rituals and Practices of the Wahabi Movement

Wahabi has its own practices and rituals that are performed during worship ceremonies and through which we can identify its elements and external aspects which are represented by the following:

- 1. Wearing a short gown (Dishdashah), and long under trousers, preferably white color.
- 2. Growing of the beard and trimming of the mustache.
- 3. Walking in groups or being present in groups.
- 4. They look as follow for the Friday prayers:
 - a. They do not pray the Sunna prayer.
 - b. They rest their hands on the upper part of their chest.
 - c. Stand with their feet semi spread.
 - d. Stand in the first raw so others can emulate them in their moves.
 - e. Constantly move the index finger in prayer, while reading the greetings.
- 5. They do not pray in mosques which contain tombs.
- 6. They do not cite any prayers after the calling for prayer had ended.
- 7. A Muslim's saying: Our Master Muhammad, God's blessing and peace be upon him, (because; they say that he had died) and he is no one; God had sent him and his role is completed.
- 8. The recommend no visiting of tombs, no building of domes and rooms over the tombs, and make that forbidden.

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9. Considering the reading of Koran in a loud voice before the Friday prayer, a heresy.
10. Forbid TV watching, going to the movies, and taking pictures.
11. Exercise religious slogans during marriage ceremonics.

The Jewish descent of Muhammad bin ‘Abd-al-Wahab and Muhammad bin Su’ud

1. The original Arabic sheikhs of Najd as well as the scientific resources, confirm that Muhammad bin ‘Abd-al-Wahab is from a Jewish family from “Al-Dawnamah” in Turkey. The Dawnamah here refers to those Jews who have declared their Islam for the purpose of harming Islam and save themselves from the chase by the Ottoman Sultans.
The story of those Turkish Jews begins in the seventeenth century when the Jewish (ShaShai Zaybi) claimed that the expected Messiah who told the priests that he will appear in tongues to save the Jews of the world from the oppression which they were subject to during the seventeenth century because of the struggle over faiths in Europe and the Catholic inspection courts. Thus Shabhai had Jewish supporters so; he was convicted by the Ottoman authorities and was notified by Sheikh Al-Islam (An Ottoman religious position) at the Sublime Porte [CL: Ottoman authority] that; he will be executed by hitting him with arrows and if he doesn't die; the Sultan will change his claim that he is the expected Messiah. When Shabhai felt death in front of his eyes, he denied the Messiah and superficially declared his Islam and that his name is (Sir ‘Abd-al-‘Aziz). But as a matter of fact, he never had gotten rid of his Judaism better yet; his Rabi friends were happy that he superficially declared his Islam because; he saved his life and their movement. Therefore the Turkish Muslims called Shabhai and his Jewish followers who have pretended to be Muslims; the name (Dawnamah). It is a Turkish name which means; the return to the right guidance. Thus Al-Dawnamah played a major role in harming Islam and Muslims, and directly contributed to all factors that destroyed Islamic values in the society and the immorality and bad behavior of Muslims.

The Jews of Dawnamah who have pretended to be Muslims; continued to practice their Shabathic Jewish traditions which emphasized not to marry Muslims and pretend their adherence to the traditions

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and values of Islam so that; they will not be harassed by anyone. One of the things was for everyone to have two names; one fake Muslim name, and one original Jewish name such as; (Schulman) and his alleged name is Sulayman, one of the merchants in the Turkish city of Burhat. This Jew left Turkey and settled in Damascus/ Syria; trading in Islamic religion after he let his beard grow and wore the Muslim turban. Thus he was denied by the people of Syria and they threw him out for his quackery He fled to Egypt and was received with opposition, he left to Al-Hijaz afterwards and stayed in Mecca. The people of Mecca threw him out for his quackery as well. Finally he settled in a village called Al-'Ayniyyah, there he found room for quackery and claimed to be of the descent of Rabi'ah and that he was born in Morocco after his father traveled there. Tjen Schulman or (Sulayman) and had a child whom he called 'Abd-al-Wahab then 'Abd-al-Wahab had children whom one of them is called Muhammad; the founder of the Wahabi calling.

2. As for his partner in the Wahabi missionary, Muhammad bin Su'ud; he is of a Jewish descent as well ascending to the Jew (Mardakhai bin Ibrahim bin Mushi) who used to sell kernels in Al-Basra. A group from ('Anzah) tribe, Al-Masalikh moiety; came to buy from him, and when they told him that they were from Al-Masalikh he pretended to be from the same family, but he came to Iraq long time ago and settled in Al-Basra because of a dispute between his father and members of 'Anzah tribe. Because of this alleged relationship, Mardakhai gave this group generously and loaded the camels for them which made them very happy to have a cousin in Iraq, and when Al-Masalikh intended to leave and return to their homeland, Mardakhai asked them if he can accompany them to his alleged homeland Najd. They welcomed him and so has Mardakhai arrived in Najd and his name became (Farhan Ibrahim Musa). By virtue of his wealth, a number of Christians have gathered around him which made the tribes of Al-'Ajman, Bani Khalid, and Banu Hajar sense the seriousness of the deceitful Jew and threw him out where he fled to a land by Al-'Arid called; (Al-Malibaydir wa Ghasibah) known today as (Al-Riyadh) So; he asked 'Abdallah bin Hajar, the owner of that land, for his permission to stay there and he agreed, but Mardakhai, the Jew, betrayed the man and killed him and his family and seized the land and called it (Al-Dur'iyyah) to settle in it. Later on; Mardakhai married his son who came with him from

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Al-Basra, whose name was (Jack Dan) and he changed to (Al-Qarn). He married him to a woman from ('Anzah) tribe who gave birth to Muhammad and Su'ud afterwards; hence the descent of the Su'ud family started in Al-Dar'iyyah, which goes back in origin to this Jewish murderer and thief.

The Saudi Wahabi British Jewish Alliances

The Saudi Wahabi relations with the British go back to the eighteenth century, for they are the ones who worked up with Muhammad bin 'Abd-al-Wahab the extremist so alleged Wahabi Movement, and they are the ones who brought together him, and Muhammad bi Su'ud in order to combine their efforts in serving the British colonial interests, and destroy the Arabic Islamic principles and values. These relations and cooperation lasted through the nineteenth century. In the early twentieth century, the British began to develop these relations in a form of compacts and agreements after the Wahabis of the Su'ud family had become a great entity in the Arabic Peninsula due to their invasions, inhumanity, and the help of the British. To execute these duties, the British government had prepared a British officer (Jewish) in India by the name of David Shakespeare, and sent him to Riyadh when the First World War erupted to represent the British interests there.

In the early 1915 A.D. Shakespeare led one of the Wahabi invasions along with 'Abd-al-'Aziz bin Su'ud to conquer Ha'il. The British intelligence had mobilized an expedition consisting of five thousand individuals, started from Kuwait to kill the Rashid family who were against the British. But the Rashid family, the Shammar family, and the people of Ha'il were capable of defeating this invading power and killed David Shakespeare in that battle. Thus this was a catastrophe to Britain and the Wahabi Su'ud family.

The Jewish Wahabi Saudi relations have continued on and become deep-rooted with time to the extent that the British officials were talking about Palestine and the Jews without any embarrassment or hesitation. In 1945 A.D. and to be exact, on February 17; and in Cairo, 'Abd-al-'Azizi bin Su'ud met with the well known, colonialist and British prime minister, and the

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guardian of Jews, (Winston Churchill) the man who truly proven to be a friend in the time of hardship and distress, and if it wasn't for him the Jews would have never reached the minimal of their rights.

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Muhammad bin 'Abd-al-Wahab and Muhammad bin Su'ud and the British Intelligence

In 1973, the autobiography of the British spy "Humfer" has been translated in regards to his work in Istanbul and Iraq, and his relation with Muhammad bin 'Abd-al-Wahab, the founder of the Wahabi Movement, when he was living in Al-Basra where he met him and befriended him. Thus their relationship became substantial and intimate to the degree which enabled Humfer, the spy, to stir Muhammad bin 'Abd-al-Wahab the way the British intelligence chose to. Afterwards, when Muhammad 'Abd-al-Wahab was in Isfahan; he was openly approached to run the Wahabi Movement in order to fulfill the British plan as a course, in return for Britain protecting him from other governments, and scholars who will attack him by means of money and weapons, in addition to having an emirate, even if it is small, on the outer skirts of Najd. As for the conditions which Muhammad bin 'Abd-al-Wahab had put forth; they are to do the following:

- 1) Expiate all Muslims and permit killing them, steal their money and dishonor their dignity.
- 2) Demolish Al-Ka'ba for it is an atheist remnant, prevent people from performing pilgrimage, and entice the tribes of stealing pilgrims and killing them.
- 3) Work hard to prevent the teachings of the caliphs and fight the nobles of Hijaz [CL: The Sharif].
- 4) Destroy domes, tombs, and holy shrines in Mecca, Medina and everywhere else; considering it atheist and polytheism, in addition to disrespect to the Profit Muhammad, God's blessing and peace be upon him, his Caliphates, and the Islamic Scholars.
- 5) Spread confusion and terror in the land.
- 6) Propagate a modified and deviated Koran.

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Years after the 'Abd-al-Wahab began his work; the British official circles, were able to win Muhammad bin Su'ud, and asked him to work along with Muhammad bin 'Abd-al-Wahab. They sent the spy Humfer to inform them that; Muhammad bin 'Abd-al-Wahab will assume religion, while Muhammad bin Su'ud will assume authority so they can conquer people's hearts and bodies. Britain was supplying them secretly with sufficient money, and bought them few servants, who were the best British intelligence officers, and trained them in Arabic language and desert fights.

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The Aggression and Savageness of the Wahabis Towards the Arab Muslims

The eighteenth and nineteenth centuries have witnessed invasions and wars of destruction and elimination carried by the Wahabis against the Arab Muslims people of Najd, Iraq, and Great Syria and after that; Al-Hijaz in the early twentieth century.

The Wahabis began to expand in the land of Najd and their struggle with the princes of Riyadh lasted since the year 1746 A.D. that is the year in which the prince of Medina and its people, women and children, to evacuate it because of the savage nature of the Wahabis. But Muhammad bin Su'ud sent his Wahabi army led by his son 'Abd-al-'Aziz to other areas of Najd under the pretense of, cleansing Islam from polytheism and heresies. In 1792 A.D. they conquered most of Al-Ihsa' region and it became the base for their expansion in the eastern part of the Arabic Peninsula.

Besides; the continuous attacks which the Wahabis have launched against Iraq and its tribes as well as the inhumanity practiced in the name of spreading the light of God and his untruly and falsely calling, had made the Iraqi tribes fight the Wahabis in the same way they fight infidel thieves. Therefore the Wahabis poured their severe anger on the Iraqis and their various faiths; hence the Iraqi situation became worse between the years of 1792 – 1797 because the raids were fast and inhumane in their assault on properties and dignities.

Thus, sheikh Thuwayni, sheikh of Al-Muntafik, had confronted them; he was the first Iraqi to lead the fight against them. He gathered around him people of the Arabs of 'Aqil from Baghdad, and relatives came from other Iraqi cities especially; Kuwait and Al-Zubayr. He tried to go deeper in to kill the Wahabis but he was killed on the hands of a black man whom they have utilized for that purpose. The savage Wahabi invasions continued against the tribes in western part of Iraq, and after one year and few weeks they decided to send a new expedition to Iraq in the summer of 1798 A.D. So; the tribes of Bani 'Aqil, Al-'Abyd, Shammar and others gathered under the leadership of Muhammad Beh Al-

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Shawi and moved forward to Al-Basra and was joined by the tribes of Al-Zafir, AL-Muntafak, and Bani Khalid. Thus the Bin Su'ud the Wahabi army leader was afraid to face them and agreed to the conditions they presented to him which are; not to attack Iraq, treat the Iraqi pilgrims with kindness, return the cannons the he had seized, and pay a fine. The Wahabi, Bin Su'ud agreed and signed the agreement in the year 1799.

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But the Wahabis have violated the agreement and started attacking the Iraqi pilgrims then raided the city of ('Innah) in 1800 A.D., they killed, robbed, and raided the village of (Kabisah) but its people resisted them vigorously.

They also attacked Karbala' in 1801 A.D. seeking the holy tombs of the grandchildren of Profit Muhammad, God's blessings and peace be upon him, permitting the killing of women, children and elders, destroying the tomb of Imam Al-Husayn (May God be pleased with him) and tear out its iron bars, fence and mirrors, furthermore; they looted the inscriptions and the precious findings from the gifts of the Pashas and Princes, they also stole the wall sculpture, pulled out the gold from ceilings, stole chandeliers and fancy rugs, precious hangings and doors set in jewels. This savage and barbaric expedition led by Su'ud bin 'Abd-al-'Aziz bin Su'ud.

The Iraqis did not attack the Wahabi 'Abd-al-'Aziz bin Su'ud much, but after about one year; an Iraqi attacked 'Abd-al-'Aziz and killed him in Al-Dar'iyyah stabbing with a knife in revenge for what the Wahabis had done in Karbala'.

The British plan to destroy Islam and Muslims

Revealing the British intelligence documents that aimed to destroy Islam and Muslims within one century, so Islam become old news after being the reality which confronted its top agents working to achieve the fourteen items of the agreement. They ordered to keep the document secretive and warned about disclosing its contents so that Muslims will not be aware of it and take adverse actions, and the document sums up as follow:

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1. The positive cooperation with the Caesars of Russia to seize the Islamic region of Bukhara, Tajikistan, Armenia, Kharasan, and others and cooperating with them.
2. The positive cooperation with France and Russia to put together a comprehensive plan to destroy the Islamic world internally and externally.
3. Create disputes and severe conflicts between the Turkish and Persian governments and stir up sectarianism and racialism between both sides.
4. Give part of the Islamic countries to non Muslims; (first) Yathrib to the Jews, (second) Alexandria to the Christians, (third) Yazid to the Parisian Zarusht,

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(fourth) Al-'Amara to Al-Sa'ibah, (fifth) Karaminshah for those who make God out of 'Ali bin Abi Talib, (sixth) Al-Musil for Al-Yazidyyin, (seventh) the Gulf of Dhars to the Hindus, (eighth) Tripoli for Druze, and (ninth) Qarid for Al-Tubiyyin.

5. Planning to squander both Turkish and Persian Islamic governments into the largest number possible of conflicting small local authorities as is the case in India, applying the rule of (Divide and Conquer) and (Divide and Destroy).
6. Plant false religions and faiths in the body of the Islamic countries as follow:
 - a. Plant four religions in the body of the Shiite countries as follow:
 - 1) A religion that idolizes Al-Hussayn bin 'Ali, and the right location is Karbala'
 - 2) A religion that worships Ja'far Al-Sadiq, and the right location is Isfahan
 - 3) A religion that worships Al-Mihdi Al-Maw'ud and the right location is Samirra'.
 - 4) A religion that worships 'Ali Al-Rida, and the right location is Kharasan.
 - b. Make the four Sunni faiths, independent without connection to each other; they are the only Muslims and the rest are infidels and should be killed and eradicated.
7. Spread immorality among Muslims through adultery, sodomy, alcohol, and gambling.
8. Take an interest in cultivating corrupted rulers in the land that are a tool in the hands of the British.

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9. Prohibit the Arabic language as much as possible and expand on non Arabic languages such as, Sanskrit, Bayisiyyah, Kurdish, and Pashto; and expand the scope for local dialects branching off Arabic which entails disconnecting Arabs from the great language which is the language of Koran and Sunna.

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The Conclusion

From what was previously mentioned about the acts of those bloody murderers who have distorted Islam and its principles, and using it as the tool to fulfill the Zionist and Colonial aspirations to divide the unity of Muslims, humiliate them and control their lands and fortunes. The Su'ud family and the Wahabis were the tool which was and still is at work to destroy the Arabic Islamic civilization, expiate the nation of Muhammad (God's blessing and peace be upon him), and their rule was; you're either a Wahabi or will be killed, robbed, your money will be seized and your dignity is violated.

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Resources

1. The book of The Wahabi Movement/ The Truth and Roots – Written by ‘Abd-al-Wahab Ibrahim Al-Shammari.
2. Autobiography of the British spy; Humfer
3. The Wahabi Movement – A Study and analysis – Al-Anbar branch Command.

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Signed by
Intelligence Colonel
'Ijayl Ahmad Salih Al-Jumayli
Air Defense Security System
April 15, 2002

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